✠ Domesty-

cal or housholde Sermons, for a godly housholder, to his children and family, compiled by the godlye learned man Christopher Hegendorffyne, doctor, moste necessarye for all fayth full housholders: nowe hyrste translated oute of laten into Englysshe:

by Henry Reiginalde.

Anno M. D. XLVIII.

Deuteronomi. 6.

These wordes, which I commaund the thys daye, shall be in thy hert, and thou shalt shew them vnto thy children: and shalte talke of them, when thou arte at home in thy house, and as thou walkest by the waye &c.

BRITISH

Christophorus Hegendorffyne, Doctour of ẏ law, to the right wise & excellent man lord Thomas Reiben senatour of Francoforte, by syde Oderam, hys synguler good patron, wisheth health.

BRITISH MUSEUM

AMong all other benefytes whiche we christians haue receyued of our onely sam our Chryste (my especyall good frende) these be euen the chieffest, that by him we are al made both kynges and priestes. Kynges true lye, not that we haue anye kyngdome earthly to rule, but that by christ we subdue all vices, both death, synne, the deuyll, and hell. For we Christians be as well kynges, as Christ is our heade and kynge: & that bycause we beleue in him. Now, Christe is no worldely kynge, for the scripture sayth. Io. 18 (The kyngdō of Christe is not of thys world) for he is kyng of kynges: for bycause he hath power ouer all thyng. And all thynges are subdued vnderneth his seat. So therfore as Christe is a kynge, so are we Christi-

an kynges, for all that apperteyneth to Christe are ours. And also, al we christyans, be Christes, for christ and by Christ. For by hym we all do offer spirituall sacrifyces dayly vnto God, and one prayeth for an other: and we haue power to preache goddes worde, whiche thynges S. Peter in hys firste Epistle. 2. Chap. doth comprehend in a few wordes, whē he sayth, ye are the chosen generation ẏ kyngly priesthode that holye nation &c. Thys place is knowen to euerye man. And so we christians in Christ, be al Pristes. But leaste anye tumulte or scisme myght ryse amonge the Christyan congregation, the Churche or those to the which the Churche doth commyt suche aucthoritie: do chose certeyn minysters whiche do bothe mynyster the Sacramentes and openly preach the worde of God, accordynge to the doctryne of S. Paul. 1. Corin. 14. when he sayth, let all thynges be done honestly and in ordre, amongest you. Euery Christen man beyng father of a housholde hath aucthoritie in his own house, to enstructe and teache hys children and housholde with

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the worde of God, and of ryght he is, & ought to be a very Bisshoppe ouer hys owne housholde. And that that we saye vnto fathers of housholdes, we wyll to be spoken vnto euery Christian woman which is mother ouer her household, for the which thynge, leste that any might doubte in this matter, I wyll proceade a lytle further in it. Fyrste of all, Josephus in the fyrst boke of his Antiquites doth wryte, that Adam and hys sonne Seth did make two tables, one of slate, ỳ other of stone, in the which they wryt the worde of god and hys Prophecyes, the which they did, without any doubt, that they myghte both bryuge vp theyr household in the worde of god, and leaue it to their posterytie, and to exercyse ỳ offyce of a Bisshoppe in teachynge the worde of God. Gene. Chap. 35. Moyses doth shewe how Jacob callynge togyther all hys housholde, bydde make a shorte and a vertuous sermonde, when he sayde. Caste ye away straunge Gods which be in the myddest of you &c. thys place is knowen to euery one that reedeth scripture.

But

But what nede I to bryng this or that
example, as though the olde Testament
were not full of the, wherewith it might
be easely proued, that a good and a ver-
tuous father of a housholde ought to
enforme all hys hole housholde, bothe
in godly doctrine and in good manners
Furthermore, Deute. xi. God commaũ
ding after thys manner fathers of house
holdes, sayth these wordes euen at the
fyrste (where he speaketh of the x. com-
maundementes) put these my wordes in
your herte, and in your soule. Deute. 6.
and bynde them for a signe vpon youre
hande, that they may be as a warnynge
betwene your eyes, Prouerb. 3. And ye
shall teache them youre Chyldren, that
they may talke of them, when thou sy-
teste in thy house: and when thou wal-
kest by the way, when thou liest downe
and when thou rysest vp, yea, and thou
shalt wryte them vppon thy dore postes
of thy house, and vppon thy gates that
your dayes may be multiplyed &c. Do
we not heare in this place, that god wyl
that euery good father of a housholde
shall teache his Chyldren and hys fam-
ily

ly the commaundementes of god, and ẏ he shal take the office of a priuate Byssshop and preacher, Euen lykewise, euen a lytle before. Deute. 6. God doth commaund when he sayth. Thou shalt loue thy lorde God with all thy herte &c. And these wordes which I commaund the thys day, shalbe in thy herte & thou shalte shewe them vnto thy Chyldren, & shalte talke of them, when thou arte at whome in thy house, and as thou walkest by the way &c. But here some men wolde say. God dyd commaunde them vnto the Jewes, that they myght teach theyr famyly the preceptes of ẏ x. commaundementes, what haue Christē men that be fathers of housholds, to do with those preceptes? Be not Christen mē delyuered from all Moyses lawe by Crist therfore heare thou (o Christian) of the Christian libertie. At this tyme I do no thynge speake of the abrogation of the lawe, for that euery father of a houshold shoulde institute and teache hys Chyldren and famyly, aswell ẏ x. cōmaundemētes, as any other Christian doctryne. S. Paul teacheth vs playnely and ma-

mykelly in his Epistle to the Ephesy. 6 Chap. when he saith. Ye Fathers moue not your Chyldrē to wrath. But bring them vp thorowe the doctryne and enformation of the lorde.

What meaneth it to bryngе them vp in the doctryne or discyplyne of the lorde? truely nothyng elle, but their Chyldren alwaye frome their tender infancy to be Christianly brought vp, in thole thinges which our lord god wyll require at their handes. What thynges be those? The x. commaundementes do suffycyently declare. Furthermore, leste that youthe shoulde forgette or contempne the commaundementes of god (as euen in dede ỹ sort is most neglygent) therfore Paul sayth, that they ought to be admonyshed and warned of their gouernoures, with ths admonition of the lorde: and ỹ thynge to be graffed in their myndes, whiche God doth specially requyre in them. And as we maye easely perceyue by the wordes of Paul, that it is ỹ trew part of a father of a houshold, to bryngе vp dylygently his Chyldren & household in the ten commaundementes. And

lette no houſeholde keper agaynſte thy thynge wynce or kycke: but lette theym bringe them vp, in fayth, hope and charytie, and in other wholeſome preceptes and doctrynes of Chriſte: that the lawe maye be as a ſcolemaiſter (As S. Paul ſayth vnto Chriſte) that is, that they beyng brought to the knowledge of their fynne by the lawe, may prepare and ordeyne theyr ſelues to feke vnto Chriſte, and to his ryght herytage: for why, the law (as Paul to the Romaynes & Galathyans doth argue) doth make vs to prepare our ſelues to receyue ỹ grace of god, ſo ỹ it ſetteth before our eies our ſinnes, and putteth downe the ſtubbernes of our mynde. and maketh vs very greedie of Chriſtes doctryne. Furthermore when Chriſte (as it is ſhewed in the 5. of Marke) had delyuered a certeyne man of a deuyll, and he dyd pray Chriſt, that he wolde tarry ſtyll wyth hym. Chryſte made anſwere vnto him. Go thy waies into thyne owne houſe, vnto thy family and ſhew them how moche the Lorde hath done for the, and what compaſſyon he had ouer the.

Now,

Nowe, we haue herde Christe our one? lye sauyour commaunde also, that he which was delyuered by hym frome a Deuyll, shoulde take the office of a Bis= shop and preacher of his worde in hys house amonge his Chyldren and fam= ily, and that he shoulde set forth the gret benefyciall goodnes, which he had recei ued of god: and so to brynge his family by the loue of god, to the very knowe ledge of God.

Furthermore, we maye gather oute of dyuers Epistles of Paule: that in hys tyme, there was both fathers of house= holdes, and mothers of housholdes, whi che dyd bryng vp very earnestlye their family, both in the fayth of Iesu Christ and also in other pryncypall matters of Christes religion, for why, in the Epistle vnto the Romayns the laste Chapter, he doth salute the housholde and faythfull church of Prisca & Aquyla (or as I may vse his termes) the Christen family whi che was in the house of Pryscа and A= quila; for wythoute doubte, theye were informed primyly in the fayth of Christ. And in the fyrste Epistle to the Corynthyans

thyans the laste Chapter he saith. Aquy la & Priscilla, with those which be of ỹ faythefull congregation in their house doth salute you hertely in the lord. And where agayne, he calleth the housholde faythefull Churche, the Congregation of faythfull Chyldren, men seruaun tes and women seruauntes, which were in the house of the womā Priscilla (whō he calleth to the Romayns Prisca) and Aquyla her housbande.

The self same thynge Paul to the Col lossians the laste Chapter sayth. Salute the Bretheren which are at Laodicia, & salute Nymphas, and the congregation which is in his house, where S. Ambrose thynketh that thys Nimpha was a wo man diligent in the commaundementes of God, thys artycle in greake, Aphta, doth reproue it, that he was no woman but a man, which did norysh and bryng vp his Christian famyly at home in hys house in Christian loue and godlynesse. The selfe same thynge dothe S. Paul exhorte Tytus. Tit. 2. That old women shoulde be soberly apparelled, no slaun derers, and that they shoulde teache ho neste

neste thynges, that they myght cause yonge women to be sobre &c. And here Paul wylleth also, ỹ old women should instructe their yonge women at home in their house, to godlynesse and good maners. And also Paul vnto Tymothie the fyrst Epistle the fourth Chapter commaundeth wydowes to learne godlynesse at home in their houses, and to haue a godly famyly. And howe canne they haue a godly familie, excepte theyr teache theyr household dylygently and prinately in ỹ learnyng and erudition of Goddes worde?

To conclude, that holy man Saynete Chrisostome in hys fyrst homely in Genesis sayethe. When ye shall depart from hence from thys sensyble table, let there be put afore you a spirituall table, and let the good man of the house saye some of these wordes, whiche be here sayde. Let the woman here. Let the seruantes learne Let their aquayntaunce lerne, and let ỹ house be the Chuche of God, that the Deuyll may be dryuen away, and that our daily aduersary may be put to flight wyth all the enemyes of our health and

let

let the grace of the holye ghoste here a-
byde in this place, that all peace and con-
corde maye defende all inhabytaunces
herein. &c. These be the wordes of Chri-
sostome. Of the which wordes what man
can not understande, that it perteyneth
to godly fathers of houshoides, to make
their houle the churche of God, and the
congregation of Christiā people: and to
take the office of a Bisshop vpon them.
Also Chrisostome setteth fourth the fru-
tes whiche ryse of sermonnes made at
home in houses: for by cause of them the
deuyll is driue away e. As S. Peter saith
which goeth aboute as a rorynge lyon
seking whome he may deuoure. And ye
holy ghoste doth reste vpon the inhaby-
taunces and dwellers in the houle where
the worde of god is taught: and the in-
habytaunces and dwellers doo lyne in
concorde and vnytie, and they do agree
peaceably, one wyth an other. Whiche
fruites verely do easely bringe to thys
poynte all fathers of houshoides, that
they shoulde dylygently instructe their
family, with the worde of God in their
houses.

For we may see by dayly experyence, ꝑ the deuyll goeth about with all his power, to make debate and stryfe in howses and breaketh amitie & peace and soweth discord. And it is no doubt (ꝑ as Chrisostom truly sayth) the deuyll ꝑ enemie of mans saluation, and of our hole famyly, seketh oure lyfe: and often tymes wolde bryng bothe the father of the household, the wyfe the Children, and ꝑ whole family to perels, onlesse he be driuen away of godly fathers of households by the swerde of the spirite, which is the worde of God. With these exa mples of holy fathers, with the preceptes of god in tyme paste gyuen and commaunded in the olde Testamente, withe the commaundemente of Christ, which he gaue vnto hym whome he delyuered from a deuyll, and by these examples of fathers of households and mothers of households, whiche I haue rehersed oute of S. Paules Epistles.

And where as Sainct Paul, doth require of olde women and widowes, we may gather esely by the wordes of Crisostome, euery father of a household hath lyber-

lyberte to teach his famyly at his owne
house the worde of God, and y of ryght
he is, and ought to be, the very Bisshop
of his famyly. And there is no lesse to be
thoughte of mothers of housholdes. If
there be any brother of a household whi-
che is illyterate or unlerned, and can not
teache pryuately hys housholde, let him
hyer one, whiche in hys stead may lerne
hys famyly, or if he can not, let hym ad-
uysedly marke the sayenges of Pub
lyche and open sermons, and let hym re
pete thole saiengs at home in hys house
before hys famyly, assone as supper or
dynere is done. Therfore I beyng per-
swaded wyth thole argumentes of S.
Paul, which I haue made relation of, y
I euer thoughte dylygently wythe my
selfe, that it were very necessary to write
for my chyldren and for my hole house-
holde, certeyne honsholde sermons. In
the whiche thole thynges whiche were
requisite to a very trew and Christian re
lygion, myght be exponnded wyth few
wordes propise & correspondent for the
matter, which sermons often tymes I
vse to reade in my house, to myne Chyl-

dren

dren in laten, to my famyly, in ẏ mother tonge. And do earnestly require at their handes after my readynge, whether thei do vnderstand these thynges which are rede or no, and leaste they should forget veri quycly those thinges which I haue red, I do require oftentymes of theym all thynges, which in these sermons be entreated of, euen as of their distafe and spyndell, which sermons I beyng earnestly requested of my especiall frendes haue suffered to come abroad, ẏ by them euen other fathers of housholdes maye be styrred towarde their famyly, to teache them wel and godly. For I knows that fathers of housholdes be slacke in this thynge: and do not dylygently execute their office commytted to them of God.

Fyrste I wyll leaue out some of my sermons in laten, yf my fryndes shall think it beste, and set out those that be necessary in ẏ mother tonge. But vnto the (mi welbeloued Thomas) doo I dedycate these my pryuate sermonnes, for that I know the to be gyuen studiously to a perfecte godlynesse. And althoughe I

knowe thou haste no nede of these ser-
mons to enstructe thy famyly wyth, for
that thou haste attempted many godly
thynges wyth the studie of godly wys-
dome: yet for all that seyeng I knowe
that euery thynge which may be condu
cyble and profytable to obteine and get
some godly wisdome is most acceptable
vnto the, I doubte not but ỳ thou wylte
take these my sermons well at worthe.
For bycause I haue writen them to the
furtheraunce of Christes true relygion.
Some perchaunce wyll laughe me too
scorne, for that I wolde be taken for an
earnest lauer, and haue taken vpon me
to interlace my selfe with holy scripture,
whose laughinge to scorne I wyll vtter
ly dispise, Although that I am amonge
the company and the felowshyp of lau
rers: yet I will not be forgetful of those
thynges which perteyneth to a christian
father of an household, for this is a bles
sed saiynge of S. Paul: he that hathe
no care of hys, and especially for
hys household, denyethe hys
faithe, and is worse then an
infideele. This byd the
wel to fare, my espe
cially good frend.

A communication of the lor-des prayer, Betwene Chri-stopher and Jerome.

Jerome.

My welbeloued brother Chryſto-ſtopher, from whence comneſt thou? Chriſtopher. I come from ỹ temple, my brother Jerome. Jerome. Out of ỹ temple? What haſt thou done there? Chriſtopher. What ſhuld I there do? I haue prayed. Jerome. Haſt thou prayed? If it pleaſed the, but for thy paines: my gentle brother, teache me homely and briefly what is prayer, & to what ende, and how, & what we ſhould pray: for although our welbeloued father, did frutefully teache vs at home, many godly thynges as concernyng prayer (as it ſemed vnto me) yet for all that I cannot tell how I ſhoulde well vnderſtand them, nor to haue thē in remembrañce. Chriſto. O brother, thou putteſte vnto me an harde matter, for thooſe thynges which thou wylleſt to know of me, they oughte not to be aſked of ſuche a rude Chylde: but of ſome doctour of dyuynitie, and hee that is learned. But for as much

much as thou prayest me so soberlye, I wyll shew my self vnto the as a brother. And so much as I bare awaie in remembraunce, frome our father and the preacher of these thynges, which thou wilte knowe of me, I will tell it the, but thou doste praie me in vaine, that I shoulde do it homely and briefly: and how shuld I beyng a childe do otherwyse in suche graue matters, Iero. Brother I thãke the for thy gentyll and brotherly herte, but do as well as thou canste, and Christ shal be thine assistaunce. C. Except I be disceaued: there be foure thyngs to be noted in this oure disputation. The firste is, that I will shewe the, what it is too praie, the seconde is, wherefore we shuld praie, the thirde is, how we should praie the fourthe is, what we shoulde praye. Iero. Surely brother, ỹ arte of a good remembraunce: for bycause thou doste remembre chiefly ỹ pryncypall thynges ỹ I couet in especyall to be learned in: and therfore shewe thy mynde, euen onlye vpon those thynges. Christo. Well beloued brother, both my father and the preacher dyd saye, to praye, is to aske

ſome what of god. Jero. Of god? What is god? Chriſto. God, as our father ſaid yf thou doſte well remembre, is all that thynge, to the whiche we haue a confydence withe all our herte, ſo that, yf we haue a confidence to ỳ god wyth all our herte which did create and make bothe heauen and earthe, and all thynge that therein is, and gouerneth al thynge, we haue a confydence to the trew god if we put any truſte in any other god, we are both wicked and far from the trew God Jero. I underſtand well ỳ thou ſayſte, my brother. Chriſt. Brother our father and the preacher, amonge all other thynges, had in remembraunce, Fyrſt, wherfore we ſhould pray, the firſte cauſe was ỳ god did commaunde vs to praye, for why, whē god did gratiouſly threten in his ſecond cōmaundement ỳ we ſhould not take his name in vayne, our father ſaid, god wout doubt willeth ỳ we ſhuld aſke of him in al kyndes of neceſſitie, we ſhuld praye alſo ỳ he wold be redy at all tymes both to rule vs & gouerne vs, for why, when god forbad ỳ we ſhulde take his name in vayne, our father ſayd that

we

we myght easely coniecter ẏ god wold require ẏ vse of hys name of vs, & what vse shuld we haue of his name, but to cal vpō it in all kindes of necessitie and euil thinges. Je. Surely this is a great cause wherfore we shuld pray, but doste thou remēbre brother, what other causes ther be. Ch. The seconde cause wherfore we shoulde praye, oure father sayde it was thys, for that ẏ we haue neade of manye thynges, & we are caste euery momente into ẏ peryls of many euyls And seing all thynges shoulde be gyuen of God & ẏ we are defended of god onely, agaynst all maner of parels of euyll, very necessyty (which is a mortall darth) doth compell vs to praye. Je. nor this is no small matter my brother, wherfore we should pray, but yet ẏ therd cause remaineth, excepte I am disceued. C. it is trew, and ẏ after ẏ mynd of our father ther remayneth ẏ God did cōstantly promes to all thē ẏ did pray vnto him, he wold moste mercifully heare thē: & it is vngodly eyther to be forgetful of ẏ promes or to vilipend it, wherfore for ẏ he hath promeysed therfor we are cōpelled euery one of vs, to pray vnto him. J. and wher hathe

godlye petitions of his faythfulll. But peraduenture thou lokest brother, ỹ fynaly I shoulde shew the what thynges we shoulde pray for, that is, what thynges we shoulde aske of god, although I thynke that it is no nede, seyng that dayly thou dost pray with me afore the table. Je. Truely those thynges I do loke for all though chiefly I pray dayly with the: but I know not how to understand those thynges whiche I praye. Christo. Those thinges which we ought to pray for, ther is no man doth shew better thē Christe hym selfe, for ỹ knowest, so dyd our father affirme. J. Treuly he did affirme it, but I pray ỹ repete it agayne, & compendiously, as ỹ canst right wel. C. I wyll do at thy cōmaundement & that wt a good wyll my brother. C. The sixte Chap. of Matt. saith. Ye shal pray after this maner. Our father which art in heauen: halowed be thy name. Thy kyngdome come. Thy wyll be done in earth as it is in heauen. Gyue vs this daye our dayly bread. And forgyue vs our trespaces: as we forgyue them that trespace agaynst vs. And suffer vs not to

be

be led into temptation. But delyuer vs from euyll. Amen. Jerome. I haue this prayer vpon my fyngers endes: yf thou wylte knowe it, I wyll say it without the boke. Ch. O brother, it is not ynough to saye this godly and holy prayer without the boke, excepte thou maist vnderstande it, for our father did say, that this praier shall neuer come from ỹ bottome of the herte, vnlesse we do well vnderstande it, & there is no prayer thankfully taken of god, onlesse it be drawne out of the inwarde bosome of our herte. Je. Therfore make me that I maye vnderstande this prayer by some meanes, all though I learne it not withoute the boke. Ch. I wyll go aboute to do it god wyllyng. And as thou arte wonte to do gyue thy dilygence vnto me wyth an attentyue eare. Jerome. I shall doo that thyng. Christo. In the first begynnynge of this praier, our father dyd affirme be neuolence almoste to be taken of those thynges which shal be asked afterward for synce that god, not onely God, that is to saye, oure defender succoroure

and

and helper, but also is a father, nor fa-
there of this man, or that man, but oure
father, that is, of us all, which putte the
their truste in Jesus Christe his onelye
begotten sonne. And how can he denye
vs ẏ thynge, the which we aske of hym?
Jerom. Surely euen in lyke case, seyng
that oure yearthely fathers (bye whose
mean we were brought into this worlde)
can not deny vs that thynge, which we
aske of hym: moche lesse euen that oure
father celestial, which is father of vs all
can deny vs of any thynge that we aske
which doth excell all other yearthely fa-
thers both in goodnes & mercy. Christo.
Surely, thou doste gyue a godly Judge
mente of our god, my brother Jerome:
euer talke thou on these thynges, & lette
thys be thy Godly exercyse. Therfore
thou knowest, how with these wordes
our father should be a preparation, with
a certeyne benevolence, towardes those
thynges which we shalbe about to aske.
Jero, I knowe it very wel, but how vn-
derstandest thou thys thynge, which is
added vnto, which art in heauē. Christo,
God truely, as thou haste hearde of oure

fa-

father, is in euery place, but peculyarly he is in heauen: and he is in celestial and hygh thynges. And withe these wordes we are called from the care of worldely thynges, for to be alwaye in contempla tion, of heauenly thynges. Wherefore, Christe when he shoulde praye, did lyft vp his eyes vnto heauen. Jero. Surelye this fyrste begynnyng doth excellently well, and therefore say on. Christo. The begynnyng of this prayer, doth gather seuen petitions / in the which thou haste hearde all those thynges as knitte vp e= uen to gither with one band, euen what so euer shoulde be eyther asked of God, or necessary for vs. Jero. I haue hearde those thynges whiche thou hafte sayde, but cause that I may more playnely vn derstande them. Christo. Fyrst we praie let thy name be haloued, thys thynge our father did saie that it did smell some what of the Hebrew phrase, and there= fore it could not be vnderstanded so wel of men. Jerome. Whatte doth it meane then? Christo. This it meaneth, that y name of god, that euer both was, and is, holy, shalbe sainctified in vs, that is (as

our

hed kynges & Pzinces, euen as it might be with a ſudden thimder, which at the deuylles inſtigation wolde go aboute to forbyd and extynguyſſhe the Goſpel, vñ all thoſe which were earneſt profeſſours of the Goſpell, yea, and alſo that this petition dyd often tymes withſtande, that the wicked and cruell wyll (ſhall I ſay) their carnall deſyre, ſhall in no wyſe be fulfylled. Iero. How wylleſt thou that theſe wordes ſhalbe vnderſtande, euen in earthe as it is in heauen? Chriſto. Haſte thou forgotten thoſe thynges that oure father did ſay, that theſe wordes, ought thys waye to be taken, that in lyke caſe as the holy Aungels in heauen do obey his holy will, ſo in like caſe here in earth his holy wyll to be obeyed of all men, yea, and that in all maner of thynges. Iero. But gentyll brother, what do we then aſke to be gyuen vnto vs of God whyleſt we ſaye, gyue vs this daye our dayly bread? Chriſto. To be ſhorte, gentle brother, we do not onely aſke of god for bread, but we aſke for thoſe which labour dilygently, that he might preſerue vs with a ſufficiencye, yea and alſoo for

tillers of the earthe, that god wolde sende a prosperous successe vnto their labou-res, to sende temperatenesse of weather, to make their groumde fruteful, that the corne may growe to our sustenance, we also do aske here, that god maye take a-waye all euyls which be wonte ether to destroye cornes, or choke vp cornes, as hayle, thunder, boysterous wyndes, or else such proper chaunces as doth appertayne, or come by their owne nature, as wormes, or rottynge, when it bothe lye on the groumde, where vpon oure father did shew, that the heathens had certen holydayes that were instituted to praye vnto their Goddes, for suche chaunces. In the steade of such feastes, as I thynke wee haue come into their place certeyne (superstitious) supplications and pray-ers made vnto Amburbya, or the pray-ers of Amburbia. Jerom, Forsoth those thynges which thou haste shewed, I re-membre that they were declared of our father. Christo. We pray for in the same petition that god may dryue awaye bat tayle: for that in tyme of warre all corne and fyldes be destroied, trode vndereth

the

the foote and thoose that be tyllers, be slayne, so that there must nedes folowe dearth of corne: to be shorte, we do aske of god for all necessarye thynges perteynyng to our lyuing: with these few wordes. Iero. I vnderstande very wel how many thynges we do aske of god wyth these few wordes: but I pray the, wherfore is this worde (to day) addyd. Christ. (To day) our father sayd that it was added for this purpose/after the mynde of S. Cyprian, that whosoeuer wyll be ỹ Discyple of Christe, after the voyce of hys mayster, he muste forsake all thynges, and aske hys dayly meate, and not be longe in askynge of his petition, the selfe same lorde shewyng the same, whiche sayde in the, 6. Chapter of S. Matthe. Be not thoughtfull for to morow, sayeng, what shall we eate, and what shall we drynke, and with what shall we be clothed, after these thynges do the gentyls inquire alsoo, your heauenly father doth know, that ye haue nede of al these thynges. Ierom. Gentle brother, howe doste thou vnderstand these wordes, and forgyue vs our trespaces, as we forgyue

them

the that trespace agaynst vs. Doth not god therfore forgyue vs our trespaces for that we do forgyue them that trespase agaynst vs? Christo. My welbeloued Jerome, this did our father sayes, as perchaunce thou doste remembre, these wordes ought to be playnely taken, yt our faultes shoulde trouble our conscyence, that we in thys thynge oughte to know as by a sure signe and token that our trespaces be forgyuen vs of God, yf we shall forgyue to our neyghboure his trespaces, in the whiche he hath offended vs, for why, so sayth Christe in ỹ 6. Chapt. of Matth. Yf you forgyue vnto men their faultes, your heauenly father shall forgyue you. And yf you doo not forgyue vnto mẽ their faultes, your heauenly father wyll not forgyue vnto you youre faultes, Jero. Alas, what a greuouse thynge is it, to forgyue oure neyghboure his faultes, whiche hathe hurte vs by many kynde of wayes. Ch. Surely it is a greuouse thynge as thou sayest (brother) but they be greater faultes which god doth forgyue vs. Jerom. There followeth, except I am disceiued,

C. and

and bryngc vs not into temptation. Do we in this place desyre to be delyuered from all kynde of temptation? Christop We doo notte prayc heere, that we shoulde not be tempted, but that wes shoulde not be led into temptation: that is to saye, that we shoulde not be ouercome with temptation. Jero. Of what enemyes be we chiefly tempted? Christ. Of three enemyes, the worlde, the flesshe and the deuyll. Jero. How be we tempted of the worlde? Christ. When we see that other men do excell vs, eyther in ryches, learnyng, or elsc in other thynges: and do dispyte or enuye theyr good fortune, or learnyng, or other thynges that happely chaunce vnto them. Jero. And how be we tempted of the deuyll? Chr. When the great abundaunce of our synnes be set before our eyes, and be inticed to desperation, and we are compelled to caste awaye the hope of goddes mercie. Furthermore, when we are stirred too murder, to be a parricide or kyller of our kindred/or to commit anie suche abhominable crimes. Jerome. And howe be we tempted of our flesshe? Christ. When

we

we be tysed vnto luste, aduoutry, deflou
tynge of Vyrgyns, with such other lyke
synnes, the deuyll beyng our good gui-
de and pryncypall maister. Iero. Doste
thou beleue that by thys prayinge we
shall be delyuered from all these euylles
and temptations? Christo. Yea surelye,
we shall be delyuered, so often as these
wordes be brought fourth with a liuely
fayth from the inwarde bottome of our
herte. Jerom. Now, remayneth the last
petition, but delyuer vs from euyll. Ch.
It remeyneth euen in dede: and our fa-
ther thought that this petitiō was chief
ly agaynst the deuyll, which both farre
and nere goth aboute to deuoure vs, so
that he confyrmed it wyth these argu-
mentes, for that it doth partely signyfye
in the greake worde (*apo tou ponyrou*)
that is to saye, frome euyll, partely for ȳ
ȳ deuill is called by S. Paul to ȳ Epheſi
ans the last Chapter (euyll) our father
sayde that in this prayer there was ma-
ny thynges to be asked after this fation
that god wolde delyuer vs frō al euyls,
that is to saye, frome all perylles and
myschaunces, which should eyther hin

der body or soule, and so thys worde (euyll) muste be referred to the thynge, and not to the person. Je. Wherfore do we put vnto (Amen) and what maner of language is it? Christo Euen as I shall make vnto the an answere, vnto the very effect: this worde amen, is an hebrew worde, and in englysshe it signyfieth so be it. And our father sayde, that it was expounded of one Aquila, for faithfully And of Saynct Jerome, it is called the seale of the lordes prayer. Therfor, thys worde truelye was addid vnto this prayer, that we shoulde not doubte, but that our prayers were herde of God, and so to departe, hauing that which we asked of hym. And for this cause, we say so be it, as though we shoulde saye. Truely o lorde, & heauenlye father, we are sure ỹ haste hearde vs, we are sure thou wylte graunt and gyue those thynges, whych we haue delyred of the: behold nowe thou hast (my welbeloued Jerom) those thynges, which partely I haue in remẽ braunce, and partely I haue wryten, by the redynge of our father, and also by ỹ preachinges of our congregation, of the

lordes

lordes prayer, prayinge the, that these thinges, whiche I haue saide, that thou woldest dilygently call them often to remembraunce, and praie with me to god daily, then the which thinge, we can do nothinge more acceptable vnto Christe, yea, and also we can not deuyse with al our studyes, a thynge that is so profytable vnto all congregations, Jerom. my welbeloued Cristopher, I gyue the hertye thankes, for thys thy greate labour and I will not be neglygent in remembrynge my deutye towardes the, God sendynge me his eyde and helpe: I shal vehemently indeuour my selfe, that among my often praiers vnto my onely sauyour, aucthor and leader Christ, I will not be neglygente in the rest, praises be vnto our lord Jesu Christ and sauyour, so be it.

BRITISH MUSEUM

✠ The fyrste houshold sermon vnto their chyldren & famylie

WElbeloued chyldrē, Saynt Paule, yea God the holye ghoste, which speaketh by Paul, in hys Epistle to ẏ Ephesians the 6. Chapter Teacheth fathers, how they shuld both intreat their chyldren, and instructe thē: for thus he saythe. Fathers be not wyllinge to prouoke your children to angre but brynge them vp in the doctryne and correction of the lorde. Wherefore, for that I muste obey god the holye ghoste which speketh by Paul/ I haue decreed (althoughe it shall be but rudely and of a grosse wytte) to open and declare vnto you the ten commaundementes. In ẏ whiche both all those thynges whyche god doth requyre of vs, yea, & also those whiche belonge vnto our neyghboure, be comprehended in a cōpendious some Wherefore, I earnestlye beseche you, ẏ you wyll gyue me a dylygente eare. He shall

shall not heare of me any thynge inuen
ted of man: but those thynges whyche
the deuyne maiesty by his vnspeakable
goodnes towardes vs dyd drawe forth
oute of the holy bosome of hys breste.
But here perchaunce some wold thynk
these thynges, what apperteyne to vs
Christians, the ten commaundementes
of god: seyng that they were delyuered
to the Jewes by Moyses, as it doth a-
pere in the 20. Chapter of Exodus. Fyrst
of all here (my welbeloued Chyldren)
learne that those ten commaundemen-
tes were promulgated and declared vn-
to vs, whiche haue taken vpon vs to be
called Christians, do no lesse the obedy-
ence, and obseruynge of thē, apperteyne
then to the Jues. For why, seynge that
those preceptes dyuinely (as I myghte
saye) be ingrauen in our myndes, as S.
Paul teacheth in the 2. Chapter to the
Romayns. And seyng that all we do as-
sente to those commaundementes, euen
nature leadeth vs vnto them: he shall be
no man nor yet christian which wyl nut
gs aboute to expresse them in hys wor-
kes and doyng. And although there be

many thynges in those preceptes and commaundementes conteyned, whiche be impossible to be done by our carnall nature (for who can eyther feare god or haue a confydence in hym, by the power of hys carnall nature) yet for all that god wylleth his preceptes and cõmaundementes to be obserued and kepte of vs, that our vntamed lustes shoulde be bridled, not as in lyke case, and in time passed, some haue thought, yea, and also at this presente many do thinke, that by them, we are iustifyed; that is to say, we are counpted before god as iuste; but þ we shoulde escape temporall punyshmente, for this sayth Moyses: Who so euer shall do these thynges, shall lyue in them. For he that kylleth no man, semblably shall not be kylled. He that taketh not awaye his neyghbours good, shall not be hanged on the galow tree. What nede I to haue many e wordes? You heare (welbeloued chyldren) youre mother commaundyng your systers to labour in spynnyng at the rocke, not þ youre mother is broughte bye those labours, to beleue that her daughters do

deserue their lyuynge, and shall be iustyfyed therby: but that they shoulde be instructed to leade an honest lyfe, and vse them to laboure, and that they shoulde knowe often tymes the imbecilitie and weakenes of their strengthe and nature, seyng ꝑ they can not perfourme those labours which are put vnto them. Euen in lyke case, god vnto the Ieves, yea, euen vnto vs all hath put certeyne preceptes and commaundementes not that by those we shalde obteyne euerlastyng lyfe: but that by those we should lerne to do our dutie, and then we shall playnly perceyue, what god doth requyre of vs: and what we owe vnto our neyghboure, and that we cannot, no not the beste performe and kepe no not the lest and so we shoulde flee vnto Chriſte our sauyour, which onely did obserue and kepe all hys fathers commaundements euen to the vttermost iote for our sakes, that we shauld chalenge vnto vs, his dylygent studye in obseruyng the commaundementes of god. I haue minded my welbeloued chyldrē, to speake these few wordes before, for that I wolde declare

clare vntoo you, the iudgemente of my councell, in expoundynge the commaundementes of God, and ẏ I wolde some what styrre you to the obseruynge and kepyng the commaundementes of god But now wyll I begynne with ẏ fyrst commaundement.

Thou shalt haue no strange Goddes.

Fyrste of all here is to be declared, what it is to haue a god, to haue a God is nothynge elle then to gyue confydence wyth all my herte to the very god and feare hym which dyd make heauen and earth, and all thynge that therein is Wherefore the prophetes therefore do speake these wordes. Malachyas sayth thus in his fyrste Chapter. If I am the lorde where is my fere, sayethe the Lorde of hostes. Esay sayth in the 7. Chapter If ye wyll not beleue, ye shall not lyue, Dauyd sayth in the seconde psalm. Blessed be those which put their trust in him and the C. and xxvij. psalme. Blessed are all those whyche feare the the Lord, and in the 4. psalme, do ye sacrifyce wythe the sacrifice of iustyce and hope in the

lorde

lorde. Osias in hys 12. Chapter sayethe. Hope alway in god. Oute of these sentences whiche I haue rehersed (welbeloued chyldren) ye maye easely coniecture, what it is to haue straunge goddes for yf there be any thynge, where vnto we haue more confydence, then the true god, that is, in the steade of our god. So there is many at this presente daye (it pitieth me to remēbre) haue more trust to their goodes, then vnto the true god There are many which worshyp theyr wyll, in the steade of their God. There are many to whom workes, are in stead of their god. For why, they hyre theyr confidence more in them, then in the mercye of God, for Iesus Chrystes sake.

And I can not sufficiently declare, how moch goodnesse, both to rule yea, and also to leade an honeste lyfe, is myneistred vnto vs oute of this commaundemente For euen out of this commaundement al magestrates do learn that thei shuld alwayes feare God, and therfore they neither do nothyng, nor iudge nothyng whiche may eyther oppugne god or displease

displease hym. More ouer, by this commaundemente, all Magistrates be moued, that they shoulde neither truste to their wysdome, neyther to their worldely polysie, but that they should put their especiall confydence onelye in the helpe of god in al their doyngs, for why, thus sayth Salomon in his prouerbes the 3. Chapter. Haue thy truste in god wyth all thyne herte, and do not leane vntoo thyne owne wysdome, and a lytle after haue thou no truste vnto thy wysdome feare god and departe from euyll. This fyrst commaundement doth this profite vs, to leade an honest and a perfect lyfe which doth appointe vnto all man kind how he shoulde be haue hym selfe, yea, and also this precepte doth require, that the seruaunt should execute in the maisters absence hys busynes and workes dilygently, & with a good wyll, for why although the maister is absente, yet god is presente, and doth see how dylygentely the seruaunt doth apply his labours, so in like case, although I am not alway wyth you (welbeloued chyldrē) yet god is presente, wyth whose feare you being

smyt-

smytten ye shall eschew alway, that ye shall not commyt any thynge oute of ye waye, yea, & also ye shall not suffer your goodly and preatious tyme to be spent in ydlenesse.

God onely wyll not requyre of vs accompte for euerye ydle worde, as it appeareth in S. Mathew the 12. Chap. But also of euerye dede that we doo, where fore my welbeloued chyldren, take hede that ye haue alwaye in remembrannce this commaundemente, yea and alway both to put your truste in god & also to feare god, and so shall I truste, ye shall haue no confydence to your owne wyt, or to any of your workes, and this shall ye gouerne your lyfe as becometh Christian men, and now pray ye vnto Christ our god and sauyour, with all your hert that ye may rule your hertes by hys holy spirite: and that he wold alivel increase the faythe and confydence of god in you, as his feare: & that he wyll neuer suffer it to be baren and without fruicte.

So be it.

The seconde housholde sermon vnto theyr chyldren and famylie.

IN the fyrste commaundement of god (welbeloued chyldren & seruauntes) ye haue heard what sted faste herte ye oughte to haue towarde god, trewly that we shoulde haue confydence in hym, with all our herte and to feare hym.

And now I thynke ye are desyrouse to learne, how we shoulde trewly worshyp god bothe withe our mouthe, and tongue. And that thynge dothe this seconde commaundemente teache, thus doth god commaunde. Thou shalte not take the name of thy lord god in vaine. God wyll accompte hym gyltye, which taketh ẏ name of god in vayn. And this commanndement dothe prohybit and forbyd, that we shoulde abuse the name of god, or vse it in vayne, that thynge is, when that we shall eyther swere by the name of god, or when we shall put the name of god to inchauntmentes or cungeringes, or whē we shal for euery light cause vse the name of God, for a greate

sorte

sorte (I knowe not but that it cometh vppon some yll vse) there shall scarse speake one worde: but they shall place it wyth an othe. And therefore that god myght fray men from the vse, of rashe and vayne sweryng by hys name, he threatenith that thei shalbe gyltie, that is, he shalbe punyshed whiche doth abuse hys name, whiche threates, well beloued chyldren, shuld put you in remembraunce that you shoulde very earnestly take hede, that ye take not the name of God in vayne, for it is God that giueth the threate: therfore, he wyll not suffer his name to be blasphemously spoken of. Seyng that god hath forbydden that hys name shoulde be abused, we can no lesse thynke truely, but that he hath cōmaunded vs to haue the ryghte vse of his name: we vse the name of god, rightly, yf when the honour and glory of god requireth, we swere by his name: as yf we swere by ỹ name of god to confyrm the verytie of the gospel, so doth Paul swere to the Galathians ỹ fyrste Chap. where he is about to proue, that he hath receyued of onely Christe, the Gospell,

he

he sayth, those thynges that I wryte vn
to you, behold before god that I lye not
as Paul myght saye. I take wytnes of
god, that all thynges be trew, the which
I haue shewed you. And in the fyrst E-
pistle to the Corinthyans, the 15. Chap
Paul sayth. I dye daily by our reioy-
synges. Where Saincte Augustine also
doth testifie that Paul did vse wyth cer
teyne holynes to swere, in his 89. Epis-
tle. And in this sermon of the wordes
of thapostle 28. Furthermore, we do vse
well the name of God, when the tyme
shall so chaunce that we swere by the
name of god in iudgement, either before
a maiestrate, or for the loue of our neigh
bour, that is when we call god to wyt-
nesse, that the matter is none otherwyse
thē we do affyrme, for why, we do make
thys oche partely by the commaimde-
ment of the magistrate, to whom god cō
maindeth that we shoulde obey, & part
ly that the trewth shoulde not be troden
vnderneth the fote, and that our neigh-
bour shoulde haue neyther losse or hyn-
derance of hys lyfe or goodes. Further
more, we vse the name of god well, whā
we

we do desyre lamentablye the name of god, eyther in all ỹ begynnynges of our wozkes, oz in any peryls. Furthermoze welbeloued chyldzen, yf whē ye wyll go to your study: oz elſe do any thynge, ſay ye alwaye, god pzoſper all thynges wel oz god ſend me good foztune, foz know this of a ſuertie, that all your wozkes ar lyke foztunatly to go fozwarde, yf they be begoue fyzſte wyth the name of god, yea, and alſo whē ſo euer you are going to ſleape at nyght, oz when in the mozn nyng ye do riſe from your bed (making a ſigne of the holy croſſe on youre foze head) ſay ye. In the name of the father, the ſonne, and of the holy ghoſte, foz ſo both throughe all the day and al ỹ night, ye ſhall be the ſafer agaynſte all the aſſaultes of the deuyll.

Furthermoze, in peryll no man is of ſo greate ſtrength and efficaci as the name of Chriſt, foz why, I my ſelf haue not a lytle experyenſed the thynge, that there hath auoyded from me many perrels and daungers, yea there hath bene many perrels which hath ſodenly chaū ced vnto me, ſo that I haue cryed oute

O lorde Jesus Christe helpe me, dryue away this euyll o lorde Jesus. For the deuyll which goeth aboute to caste vs hedlynges into many perrels, he can not heare of the name of god, or the name of Jesus Christe. Therfor, the name of god beyng called on, by and by, he flyeth (in conclusion) the true vse of the name of god is, wyllyngly to apply oure selfe in our prayers, that we may also wyllyngly giue our mynde to prayyng: and this thynge doth thys commaundement require of vs, we vse also the name of god wel, yf as so as anye good thynge doth chaunce vnto vs. Therfore, I pray you hertely welbeloued chyldren, remembre and marke, that ye maye vse the name of god well, for, as God wyll punysshe greuously the abuse of hys name, so no doute he wyll garnysshe ỹ tyght vsyng of his name wt very excellent prayses. And when the deuyll as Peter sayth, shall go about as a roryng lyon seekyng whō he should deuoure, by none other meanes, ye can make your selfe safe against his disceites, onles ye haue the name of god alway in youre mouthe.

The thyrd howshold sermon vnto their Chyldren and famylye.

The thyrd commaundement wel-beloued chyldren is, thou shalte halow the sabaoth day, whiche commaundemente although it doth be long properly vnto the Iues, to whom the sabaoth day was sanctified, yet for all that, it doth as wel perteine vnto vs Christians, For although as soone as Christ our sauiour dyd appere vnto vs, the Sabaoth was made, the Sabaothe: Esaie the last Chapter, and therfore one daye ys as holye as an other to euerye Chrystiane, yet for all that, that order is hyghly to be praysed that euery weke the seuenth daye shoulde be consecrated both to god and to exercyse holy thynges. And this is the vnderstandynge of this commaundemente, halow thy sabaoth daye, that is to saye, the other syxte day thou mayst spende in labours both publike and priuate: but as sone as the sabaoth daye, and so thy seuenth daye is come, be dilygente that thou mayste saynctyfy that daye, that is, thou beyng vacant from all cares and labours spend

thē in holy exercise. And whiche be those holy exercises? truly to exercise thy selfe with prayer. to here the worde of god, and so to endeuer thy selfe to holy workes. And yf thou doest dilygently serch oute the meaninge of this precept, thou shalt perceyue none other thinges commaunded vnto vs, thē thother doth commaund vs, verelie pertelie, that we shold put all our trust and confidence in god, that is to saye, that we should loue his worde and the teacher of his worde, and as I shall vse the wordes of Sayncte Paule, those that laboure in the worde and doctryne. ẏ 1. Thi. 5. be worthie of double honour, partely also, ẏ we might chiefly teache our chyldren in this daye the commaundementes of god, and that we ceasynge from all labours, for whye this saboth day did thus signyfie to the Hebrues, the word of god myght bryng forth frutefully some frute as well in vs as in all our famylye or housholde. And partely this commaundement doth commaund vs, that we shoulde be chasteued wyth the feare of god, that is to saye, ẏ we shoulde not haue his worde in dery-

sion

sion for it is impossyble that he wyche
feareth god with all his hert, should not
regarde his holy word. And that thyng
that I haue sayde of the sabaoth day, or
elle of this our seuenth day. I wyll that
it shall be ment as well of other dayes,
which be ordeyned by the congregacion
for to read the storyes of the gospell. Be
hold well beloued chyldzē, ye haue herd
how our sabaoth day shall be vsed, but
(alas) it greueth me, how specially this
present tyme, and now a dayes we vse
the sabaoth, trewly when we haue slept
almoste mydde daye, at the laste we a-
wake, & come to the temple, in the wyl-
che as sone as ꝑ sermon, which we haue
heard earnestlye preached vnto vs, is
done, then we flee straight way whome
to dyner, and as sone as dyner is done,
we go and gape a broad, or elle to banke
tynge, or to daunce. I am ashamed here
to tell before you, certen thinges that be
done in the sabaoth day, seyng that ma-
ny be ashamed to do thē. But you wel-
beloued chyldren, halowe your sabaoth
day, that is to say, occupie your selues in
godly exercyses. In numery the fourth

boke of Moyses the 15. Chapter. We reade, ỳ a certeyne man was commaunded of god to be stoned to death, for that he had gathered woode on the sabaothe daye, therfore take hede that and yf you mysuse your sabaoth day, god wyll punysshe at lengthe the breakyng of the sabaoth daye. It is a feare full thynge, as the auctho^r of thepistle to the Hebrues the 15. Chap. saith.

To fall in to the handes of ỳ^e lyuinge God.

BRITISH MUSEUM

The fourth houſholde Sermon vnto theyr Chyldren and famylye.

Very often ye haue heard of me (well beloued children) that the hole lyfe of a chriſtiã, doth ſtand in two thynges, fyrſte, that we myghte knowe what doth perteyne vnto God and then what is our dewtye towardes men. Theſe thynges which we muſt exhybit towardes god, ye may eaſely perceyue them out of the fyrſte commaundement, whiche I wolde wyſhe, ẏ ye wolde beare aboute wyth you in youre mynde, and that you wolde kepe them more better then the nayles on youre fyngers, for why, they ſhall teache you in all thynges how you ſhall vſe youre ſelfe. And ye ſhall not lightly goo out of the ryghte waye, yf thou wylte folowe them euen as guydes that leade you in the ryght waye of youre lyfe, for he can not by no maner of meanes erre, whiche hath god before his eyes, and yf he doth vnderſtande that his loue oughte to be preferred afore the loue of all creatures. Furthermore, that duetie whyche we

D.iiij. ought

ought to do towarde men, the commaſ
dementes that folow declare, ſeing that
our duetie done once vnto god, there are
no men whom it becomethe to imbꝛaſe
wyth a moꝛe greater loue & to do moꝛe
greater honour vnto, then to our paren-
tes: which this fourth cõmaundemente
doth ſhewe of our parentes, honour thy
father and mother, that it maye be well
vnto the, and that thou mayſt be longe
lyuynge vpon the earthe, ye haue heard
(well beloued chyldꝛen) that god dothe
commaund, that we ſhould honour our
parentes. To honour our parentes, not
onely honourably, gently and mekely,
to ſalute their parentes, to ſpeake vnto
them, and to handle them gentlye, and
to put of their cappes vnto them, and
to gyue them the waye, and gyue them
the hyghest place, but with all their hert
not onely to loue them: but alſo to haue
a feruent herte towarde them, and they
beyng oppꝛeſſed with pouertie, to helpe
them, and they hauynge their health to
handle them gentlye: and beyng very a
ged (yf nede ſhal requyꝛe) to beare them
on their ſhoulders, where ſoo euer they'e

wold

wolde go, Furthermore, what soo euer they shall commaunde, so that it be not wycked, none otherwise, then yf it were sent from heauen, we ought to receyue it wythe all loue and feare, and once receyued, diligently to execute it, and not to mocke them, yf eyther wythe age, or wyth any other kynde of faulte, they do dote, not cruelly to make answere vnto them, what tyme they do earnestlye rebuke you. Beholdé how farre and how large the honour of parentes dothe extende, neither here we be not onely commaunded to honoure our parentes/ by ẏ whyche ye are brought fourth here in this world, and by them be brought vp, but we are also commaunded to honor the parentes of our soule, the teachers of goddes worde and your maysters. And also subiectes be commaũded, that they should honour their magistrates, bothe men seruauntes and women seruauntes be commaunded to honoure both theyr maysters, and mystresses.

To be shorte, in this commaundemẽt both polityque lawes and houshold laues, be ordeined and al obedyence is com

mañded towards those whō by god we ought to honoure, for because that we shoulde be the redyer, to gyue honoure vnto our parētes, god dyd annex to this commaundemente a serteyne pleasaunt promys. And what is this promys, I praye the here, that it may be well with the, for it is well with vs, when all thynges chaunce accordynge vnto our mind vndoutedly, if we be in helth or yf there be mynystred vnto vs abouudauntlye our daylye necessaryes, or what so euer we do, it doth luckelye chaunce when our mynd is voyde of all troubles, we are well spoken of, we are taken reuerently of all men. And trulye these thynges be excedyng good, which god impertyth vnto those, which honour their parentes. But thys is a gyfte not commonly sene, that those shal be partakers of a long lyfe, which haue not gyuen honor vnto their parentes, & what is more pleasaunte then lyfe? Is not lyfe, and ẏ a longe life that all we couet? Let those good thynges, well beloued chyldrene, styre you vp, that you maye remembre your dewtie, as well towarde youre father

ther and mother, as also to the teachers of his holy worde, Maisters, all magistrates, yea, euen all oure lyfe tyme, for why, you do heare, who requireth it of you, ỳ you should giue honor vnto your parentes. It is neyther aungell, nor prophete, but the almightie god, lorde both of Aungell and prophete, which can not so easely forget this precepte, not onely in tholde Testament, but also in ỳ newe Testament did studie furthermore to renew it: for Salamon in his prouerbes ỳ 30. Chapter saith. The eye whiche disdeyneth the father, and dispiseth the cõmaundemente of the mother, Crowes shall picke it oute, beside the riuer, and Egles shall deuour it.

Behold ye do heare here, welbeloued Chyldren, what the holy ghost doth require of you, trewlye that you shoulde giue honour vnto your parentes, yf ye do not, ye here what kynd of punishmẽt he doth admonishe vs with. Ecclesiast. the 3. Chapter. saith. Who that doth honour his father, he shall haue delyte in hys chyldren, and he shall obteyne hys requeste in that day that he doothe praye,

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he that honoureth his father shall haue
longe lyfe, and he that is obedient vnto
his father, shall make hys mother glad.
Honour thy father, that thou mayste be
blessed of god &c. Furthermore, Christe
the sonne of god, and our sauyour, the
xv. Chapter of Matthew. Chydynge ȳ
Pharises, saith. Wherfore do you breke
the commaundemente of God for your
owne traditions? For god commaun-
ded, saying, honour thy father and mo-
ther, and who so euer curseth father or
mother, shal dye the death. Also Saincte
Paul to the Ephesians the 5. Chap-
ter, sayth. Chyldren obey your parentes
in the lorde, for that is ryghte, honoure
your father and mother in the lord, whi-
che is the fyrste commaundemente that
hath any promes, that it may be well vn
to the, and that thou mayste lyue longe
vpon the earth, yea, beare well beloued
chyldren how this fourth precepte both
in the olde Testamente, and also in the
new is very often tymes repeted wyth
out doubte, euen onely for this cause, ȳ
god shoulde shew that this commaund-
demente shoulde not escape the remem-
braunce

braunce of chyldren, and that it shoulde be alwayes vnto them, as the moste necessaryest thyng perteynyng to them in the house, yea and also, euen that thyng which almyghtie god hath declared bye many examples, for why, in lyke case as god did curse Cham the sonne of Noe, for that he had no honour vnto his father. Euē in lyke case did he blesse Sem the sonne of Noe, for that he dyd reuerently honour his father, as it dothe appeare in the ix. Chapter of Gene. And it is not vnknowen, what dyd chaunce to Absalon, the second boke of ỹ kynges the xviij Chapter. For that he gaue not dewe honour vnto his father Dauid, as he ought to do. But what neade I too set fourth any more examples, as whoo shoulde say, that the holy scripture were not ful of examples, with the which god doth now shew, that he fauoureth those which honor their parentes, & so to hate those, which do not their dutie in honourynge their parentes.

These thynges, I thynke well beloued chyldren, shall kyndle you, that ye should haue dewe honour vnto your pa-

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rentes, it is the fyrste commaundement of god hauyng promes, that is not once much spoken of, abrode, but we fynde it very often repeted in holy scripture, yea and also by examples, wyth the whiche God sheweth inobediente chyldren, toward their parentes, ꝑ he wyll be auenged of thē. And in examples to the whiche he doth declare how iust he is of his promes, toward those chyldren, whiche loue their parētes, honor thē, & obei thē.

For that which I here say of parēts, ꝑ self same I will you to vnderstande of maisters, professours of thy deuine word & of all Magistrates, for as I haue sayd a litle before, in this commaundemente, all obedyence is commaunded towardes euery man, our duetie once done to god the which be called to the hygheste honoure: Iesus Christe the sone of God, graunt that that thinge, the which is required of you in this commaundement, that you earnestly may performe it with the helpe of his spirite: and that you may both mynd it, and folow it, for god is he, which worketh in you, bothe for to wyll it, and to performe it, after as it shall please him, to ꝑ Philippi. 2.

The fyfte houshold Sermon vnto theyr Chyldren and famylye.

YE haue hearde, well beloued chyldren, what god hath required of you now therfore heare, wherein our dutie doth apperteyn towarde other men, god saith thus. Thou shalt not kyl, whiche commaundement truely in his kind (as the Jewes do vnderstande it) doth seme onely to forbyd that we shuld not neyther kyll our neighbour with hande nor with swerde.

But Christe being the chief interpreter of the law, Matthew the v. Chapter It is not ynough sayth he, yf thou kylleste no man wyth thy hande vnlesse also our herte is voyde of all angre and hatred, for why, thus saith Christe oure saviour. Who so euer is angry wyth his brother, is giltie of iudgemente, that is to say, he is worthy to haue that punishmente which he shoulde haue, that with his hande hath kylled any man, that is to dye, and semblabely, to be kylled.

Jhon in his fyrste Epistle the 3. Chapter sayth. Euerye one that hatyth hys

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brother is a manqueller, why so? For al though he kylleth not his brother with a swerde, yet beyng inflamed w hatred, in his herte, wysheth his neyghbour to be vtterly kylled. Nor truely those onely of the which we haue spoken bye man quellers, but Christ sayth further. Who so euer shall saye to hys brother, Racha, shall be gyltye of counsell, for Racha, doth signyfie here, all maner of tokens, w the which we declare our selues to be angry with our neighboure, as whē we wyl neyther see a mā, nor heare him, or when we wyll reioyce prively, when any mysfortune is chaunced towarde our neighbour, or elle when we do shew our selues towarde our neyghbour, that it shall easely apeare, that there can be nothyng more thankefull, nor nothyng more welcomer, then yt our neyghbour come to vtter distruction.

Christ sayth more ouer, who so euer shall saye foole, shall be gyltye of helle fyre: in this worde foole is comprehen ded, not onely exterme sygnes, but al naughtie wordes, whiche come from ỹ herte, that doth hurte our neyghboure.

And

And yf I do call any man foole vpon a good intente. I synne not. So paule calleth the Galathyans fooles in ỳ 3. Chapter. And Chriſte in the laſte Chapter of Luke, layth vnto his Diſcyples. O fooles, and ſlow herted to beleue, and truely we ought not onelye here to vſe the name of fooles, but alſo grenouſely to be angry, and to ſhew al maner of ſharpneſſe, and as it were, vnmercyfulnes, for ſuche anger is a godly zeale, which is angry wyth the cuyll, and not wythe the perſon, to whom he wyſſheth wyth all his herte good, for this cauſe the men of law, if they wolde take it as they ſhould take it: They ſay well, that they be the enemyes of the cauſe, and the frende of the perſon. We haue heard well beloued chyldren, how Chriſte hath more truely and better interpretated this commaundement againſte kyllynge thy brother, then either the Iewes in olde tyme did interpretate it, or then ſome Chriſtians at this preſente day do interpretate it after ỳ text. We do hear alſo, that although all the worlde is full of manquellers, yet for all that, no man wyll knowe in hym

selfe, ꝑ he is a manqueller, what? What manquellers be those, which do abound in ryches, and do suffer their neighbour to perysshe withe famyne, thyrste, and cold. Trewly what is it elfe, but to gyue no meate to those that be hungrye, too gyue no drinke to those that be thyrsty, to gyue no clothes to those that be naked, then (to that is in his power) to kyll his neighbour, there is no difference as the ciuile lawes do affirme, whether any man kyll, or whether he be the cause of death, what nede I many wordes? This commaundement doth requyre of vs ꝑ we shoulde not hurt our neighbour neyther wyth worde nor deade, but helpe hym by all meanes possible, with counsell, and wyth the helpe both of bodye and goodes, and that we shoulde take no lesse care in his cause, then in our owne, yea, and also that no man shoulde loke for his own, but euery man for his neighbours, to the Philyppians the 2. Chapter. Furthermore, how wylleth God ꝑ this commaundemente shoulde be violated of no man: for he doth not let scape the manqueller vnpunyshed, seing that

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as well prophane histories do shewe as deuine, but that we wyll here ouer passe prophane histories. Did not god punish greauously Cain, for bycause he dydde kyll his brother Abell. Geneses. the 4. Chapter? And did not god straytlye punysshe Achab and Iesabell, for y they dyd kyll myserably, Naboth, the thyrde boke of the kynges, the 21. Chap. There be examples ynoughe in scripture, well beloued Chyldren, pray ye vnto God, y ye maye caste oute of youre herte at all tymes, both angre and hatred, and disceitefulnes towarde your neighbour and that he wolde suffer your handes not to be defyled withe the bloud of your neighboure, by oure Lorde Iesus Christe. So be it.

BRITISH MUSEUM

The fyrste housholde Sermon vnto theyr Chyldren and famylye.

I Thynke, that ye are not forgetful well beloued Chyldren, that the fyrst commaundement of almighty god, ought to be expounded to you, which is. Thou shalte not commit adultry, which commaundemente, although it seemeth to be spoken to those whiche be knit to gyther with the bande of matrymony, yet for all that it doth also pertayne vnto those whiche be not maried, and fyrst it requireth of him, whom god shall call to haue a wyfe (for god was ye fyrste aucthor, that we shoulde haue wyues, after the saying of Christ, Matthew the 19. Chapter. Let not man seperate those, whom god doth ioyne. And after the saying of Salomon in his prouerbes the 19. Chapter. God dothe gyue vs a wyse wyfe, we muste loue her withe all our hearte, and to be content onely with her, and to desyre none other. Whyche commaundemente Christ in Matthew the 5. Chapter doth interpretate, both a gainste the perswations of the Jewes, and

and also of them whiche counte theym selues christians, ye haue hearde that it was sayde unto the elders, thou shalte not commyt adultrye. But I tell you, who so euer loketh vpō an other mans wyfe, to luste after her, hath commytted in his herte adultry withe her, beholde ye haue hearde (well beloued Chyldrē) that it is not Inough/ if any manne do not commyt adultry with an other mannes wyfe, but ⁊ if he burne in hys herte with desirynge of his neighbours wyfe, this precepte doth admonyshe vs that we shoulde take hede as well of ye herte, as of all other thynges. For oute of the herte cometh all euyll thoughtes, adultry, fornycation, Matthew, the 15. Chapter. Furthermore, this commatindemente doth require in his kynde, that yu shuldest lead a chast lyfe, and flee whore dome, and that thou shouldest be cleane as well in soule, as body. And if thou fealest that thou canst not lyue contenente or chaste, for this worde ought chieflye to be noted, that Christe spake, few hath this gyfte, that then he shoulde marry, in the whiche thou oughtest so to ordre

thy lyfe, for to be contented withe thyne wife, and to leaue other mens wiues vntouched. To be shorte, there is conteyned in this precepte and prohibited all maner of kyndes of lustes, whych eyther may be done, or expressed with fylthy cõmunication, or defyled with euyll thoughtes of the herte. And this commaundement is furthermore called to remembraunce in the holy scriptures. Salomon saith in his prouerbes. A wife shal make the mery, how yonge so euer thee be euen as a pleasant Doo, or as a lusty fawen, and therefore contente thy selfe alway in the loue of her, and continually study to loue her, and by and by he addeth, o my sonne, wherefore wylte thou be seduced by an harlotte, and wylt imbrace a straunge woman (Paule in his firste Epistle to the Corinthians the 6. Chapter, saith) flee whoredome. And in his fyrste Epistle to the Thessalonians the 4. Chapter sayth. This is the wyll of god, your sanctificatiõ, that ye shuld abstayne from whoredom, and that euery one of you shuld knowe how to possesse your vessell in sanctifycation, and

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honour. And here Paul doth often tymes exhorte men, that they should loue their wyues, and that they shoulde loue them so, as Christe hath loued hys chur che, to the Ephesians the 5. Chapter. And to the Collossi, the 3. Chapter. Be men (saith Sainct Paul) loue your wyues, and be not sharpe towardes theym, furthermore, for that that god wyll punisshe grieuously as well fornication, as adultry, it may be confirmed as well with the open testymonies of holy scripture, as with examples of the same, ouer and besides, I wyll here hold my peace of the madnes, with ỹ which god doth make blynde both whoremongers and adulterers. After the sayinge of Oseas. Fornication & wyne, doth make blynd a mans herte. And after the sayinge of S. Paul the firste Epistle to the Corinthyans the 6. Chapter. Nee can not be bothe the members of an harlot, and the mēbers of christ, both here & in ỹ worlde to come, excepte they do repente, they wyll be punnished, as well whoremongers, as adulterers. Salomon in his prouerbes ỹ 6. chapter sayth. Foles, when

they commyte fornication they forsake their lyfe, & bryng vpon them as wel de fourmytie as a plage, and they can ne ver avoyde the sclaunder, paule in hys fyrste Epystle to the Corinthyans the 6. chapter sayth. Be not disceyued, neyther whoremongers nor adulterers shal receyue the inheritaunce of the kyngedome of heauen. To the gala, the 5. chapter, the workes of the flesh be manyfest adultry, whordome vncleanesse, wantonnesse &c. Who so euer do those thyngs, they shall not be the inheritours of the kyngedome of heauen, to the Hebrues the 13. Chapter. God shall iudge whoremongers and adulterers. Furthermore for that that god will punnish them with grenous paynes, the fyrste epystle of saynte Paule to the Corin. the 10. chapter. Declareth neyther let vs be defyled with adultrye, lyke as some of them were defyled, and ther fell in on daye 3 and twentye thousand. The xxv. Chapter of ỹ 4 boke of Moyses. Gene. the 20. and 6. Chapter. God did purpose to kyll Abimelechye, for that that he wolde haue hadde to do with Isaackes

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wyfe. And for that I wolde omyt many other examples, god hath declared, that he wyll not suffer vnpunisshed aduitrye euen in onely dauyd, for that he did con stuprate or defyle bethsabeam the wyfe of Vry, the firste boke of the kynges the 11. Chapter. Ye haue hearde welbeloued children, both what God doth requyre of vs in this commaundemente, and also that he wylleth no man to vse fraude in this pretepte, seyng that the thought of man is prone all way to euyll at al tymes. Gene, the 6. Chapter. Therefore, we ought to pray vnto god, ẏ he wolde create in vs a cleane hearte, and that he wolde sainctifie vs, that our hole spirite soule and body, may be kepte irrepre hensible in the commyng of oure lorde Jesus Christe, the firste Epystle to the Thessalonyans the laste Chapter. So be it.

The seuenth houshold Sermon vnto their Chyldren and famylye.

HEre foloweth the seuenth commaundement of god all myghtie, wel beloued Children, whiche is, thou shalte not steale, which precepte is understanded many waies, first as the wordes be spoken, it doth prohibit, that we shoulde not steale awaye other mens goodes. Furthermore it doth commaund that in all maner of bargainynges, we shoulde meane trewly, and that we shoulde disceyue no man, for to disceyue any man in bargainynge or makynge any proues, we do euen as well steale euen as we should take any thing priuely out of oure neighbours cheste. And this precept for those thinges doth admonisshe all maner of men, of all kind of occupations, that they should not sel their marchaundice dearer then they ne de to be soulde, or be worthy. Finally thys precepte doth perteyne to an vnfaithfull houlholde or familye, that the maister and mystres being both absent that vtterly lyueth in Idelnesse, or elle

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is very neglygent in their office, and suf fereth many thynges to be loste, often tymes vndone by their negligence, and so to perishe, whiche often tymes bringethe more hurte in one yeare to some house, then other theues do to some mē which do steale eyther mony or goodes For that I wolde touche manye thynges in a feive wordes, the meaninge of this commaundemente is, that in anye case we should not in any maner of matter hynder oure neighbour, & although we coulde dysceyue oure neighboure with oute any punyshmente, yet for the feare that wee beare chiefly vnto God, whiche the lawe of God doth hyghlye requyre of vs, wee muste absteyne frome false dealynge, for god, although theft is neyther perceyued nor taken of the Magistrates, yet for all that he wyl not suffer thefte to be vnpunyshed. That thynge bothe of other examples, as of this may be perceiued, that god did commaunde one to be burned, whyche had stolen from one that was cursed. Josue 7. And god is not onely wonte to take a temporal punishment of theues, but al

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so and euerlastyng punyshment vnlesse they do repente, and thus doth he threaten them, for theues & murtherers shall not possesse the kyngedome of heauen, saith S. Paule to the Corinthyans the firste Epistle the 6. Chapter. And to the Ephesians the 4. Chapter, S. Paul saith he that hathe stolen, let hym steale noo more, let him rather labour workyng w̄ his handes, which is a good thyng that he may haue where with he mighte be liberall to the paciente that hathe neade Jesus Christe graunte that wee maye bountefully fulfil this same precepte of almyghtie god, that and if we can not performe this our dutie in this thynge, we haue an aduocate with the father: Jesus Christ, that is iuste, and he is our satisfaction, for oure synnes, notte for our synnes onely, but for the synnes of all the worlde. The firste Epistle of Jhon the seconde Chapter. So be it.

The eight houshold sermon vnto their children and family

I thynke that ye are not forgetfull, of thys, well beloued Chyldren, that ye shoulde haue expounded to you this day the eyght commaunde mente of god almyghtie. And this it is, Thou shalt bare no false witnes agaynst thy neighboure, which cõmaundement as we maye coniecture easely of these wordes it doth forbyd vs leste when we shuld be called into iudgemente, that we ought to beare no witnesse, eyther led withe hatred, or blynded with coue teousnesse of monye, and that we shuld not oppresse our neyghboure with false witnesse, for often times our neyghbour is both brought in daunger of his lyfe and beraued of his goodes by false witnesses. And that god will haue this his precepte straightly kepte of all men it is expedyente both with many other examples, and with this one also that Danyell the xiij chapter doth make mention of Susan. And this precepte onely doth not perteine vnto ỹ courtes of the

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lawe, but also doth prohibyte that we shoulde not faine no lyes by ány kynde of meanes vpon our neighboure, but as Saincte Paul to the Ephesyans the 4. Chapter, saith, puttynge apart all maner of lyenge. Let euery man speake the truthe to his neyghboure for because we are the members of our misticall bodyes. Furthermore, this commaundemente doth forbyde that we shoulde not hurte the honistie or estimation of our neyghboure, and that we shoulde not gyue eare vnto those whiche go aboute to put out of credet the estimatiō of our neyghbour, for both doth offende, both he that goeth aboute to destaine the honestie of his neyghboure, and he that gyueth eare to him ꝑ sclaūdereth his neighboure. For and if ye shall heare anye sclaūderers, welbeloued childrē, enquire freely of them, whether those thynges which with a sclaūderous tonge they do backebyte him that is absente, they will speake before any magistrat, or not? And if those sclaunderers denye that they will speake before a iudge, then tell them freely to theyr face, and commaunde thē

that

that they mai leaue to speake so rashely in the thinges of their neighboure, and if you wyll not tell those sclaunderers after this maner, I will shewe you an o ther waie, which ỹ lorde & our sauiour Christe the son of god doth teache vs. Matheu the 18. chapter, wheare he wil leth that our brother which doth offend firste, once or twice we should brotherlye admonishe him, then if he wyl not heare our admonitions, he shoulde be take̅ as an Ethenicke or a Publicane. And if by chaunce ye shal fal into the companye of sclaunderers, ye shall saie it doth not pertein vnto you to sclaunder youre brother that is absente, gyue him warning of his fault firste and then if he shal contempne youre admonitions tell the congregation, ỹ is to saie, those, the whiche the people haue giuen power to preache the worde of god. God doth forbid sclaunderinge. Leuiticus. 19. Thou shalte not sclaunder thy neighboure. But I shal come to the eight precepte: and it is to be vnderstande briefly, partly, that we shoulde not oppresse in iudgemente our neighbour with false

wit-

witnes, partely, that we shoulde not belye our neighbour, and leste that wee shoulde not defame or robbe our neighboure of his good name or fame. The almightie god gyue vs that grace that we may obserue thys commaundemente well, thorow oure Lorde Iesus Chryste. So be it.

The nynthe housholde Sermon vnto theyr Chyldren and family e.

WE are come now to the laste two commaundementes of God, well beloued chyldre, which do intreat both of cõcupiscence, or vnlawfull desyrynge, thus doth god commaunde, Exo 20. Thou shalt not desyre thy neighbours house, nor thou shalt not desyre hys wyfe, his seruaunte, his hande mayden, his ore, his asse, or any thynge that pertemeth vnto hym.

Beholde, and marke these two laste commaundementes of almyghtie God and bothe of them, as I haue sayde a lytle before, do speake of vnlawfull desyrynge, and briefly s/ this they do commaund vs, it is not ynough, not to take away other mens goodes (which thing was forbidden in the seuenth commaundemente) but also we shoulde not couet the goodes of our neighbour, as for an example, my neighboure hath an house pleasauntely buylded, and trewly God wylleth that we shoulde not couet the selfe same house, but that we shoulde fa-

noure our neighbour with all our herte although we haue but a lytle house scarse to thruste our heade in. And often tymes my neighbour hath a wyfe, whiche is of a godly beutie, and indewed with good manners, and ryche: I ought to suffer or let my neighbeure alone with her, although I haue a wyfe, whiche is nothynge to be compared to any neighbours wyfe.

Although this commaundemente doth seme properly to appertevne vnto the Iewes, to the whiche for the hardenesse of their hertes, they were suffered to haue lycence to gyue vnto their wyues a testimony of deuorcement, yf any man wolde not kepe them withe hym, which lycence they dyd greatelye abuse, for if any man had a wyfe, whyche had a good dowrye, and fayre, an other man that coulde by any meanes, wolde bringe her into the hatred of her housebande, and then a deuorcement made vn the first husbande, did take her to wyfe and it do not syldome chaunce among Christians, yone doth take an others wyfe away. And so many in these dayes

es do take away vnto them eyther their trew labouryuge seruaunce or mayden, increasynge their yearely wages. There perteyneth also to these thynges that ỹ beastes which be fruteffull and stronge we do hate that our neighbour shoulde haue theym, and therefore, bye all the chraftye meanes that we can, we wyll obteyne and get them for our selues, to be shorte, these commaundementes wyl vs that thou shuldeste not once wisshe thy selfe well, if thy neighbour shoulde fare the worse. And these two commaundementes seme to be compared agaynst couetiousenes, for couetuouse mẽ gape for, and court all thynges, and they can not suffer their pore neighbour to haue any good thyng, with a good wyll, both these commaundementes of almyghtye god, ye, and also the voice of Chriſte the sonne of god, Luke, the 12. Chapter shall call you awaye from coueteousenesse, when he saythe. Take heade of couetuousnesse, for bycause the lyfe of euerye man is not in the abundaunce of those thynges which he doth possesse, the saying of S. Paul doth fray you from co-

uetuousnes both to the Ephesians the 5. Chapter, & to the Collos. the 3. Chapter. Callyuge it ydolatry, let this plucke you from couetuousenes, for that that God doth abhorre it, whiche we maye perceyue in Laban, Gene, the 30. Chapter. And in Asabal the fyrste boke of the kynges the 16. Chapter. Wherefore flee you frome this euyll, well beloued chyldren, and imbrace you godlynesse, and those thynges which the mercy of god shall gyue you, take theym thankefully Godlynesse is a greate gayne saythe Saincte Paule in the fyrste Epistle too Tymothe the laste Chapter, too those that can be contente in their vocation, with a good wyl. For we haue bronght nothynge into the worlde, and we can carye nothynge awaye. Wherefore yf we haue necessarylye meate and dryuke and where wythe all for to couer vs, let vs so be contented.

Beholde nowe hytherto I haue declared in ordre the tenne commaundementes of God vnto you, although it be but meanely, which seing that they

be

thou shalt not desire &c.

be beyonde mannes strength or anye mannes power to observe them, & kepe them accordingly: yet let vs pray vn to the holy ghoste, that he wolde bothe renewe and purifie oure herte that we may not onely kepe them with our exterye our doynges, but also with our inwarde affection & wyl.

So be it.

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¶ The Decla-
ration of our belief, called in laten, *simbolum apostolicum*.

The firste houshold Sermon of god the father, and the creation of all thynges.

YE haue heard, euen of late well beloued Chyldrenne, those thynges whiche god doth require of yon in his x. commaundementes, yea euen of vs all, and seyng that those thynges which he requyrethe of vs can not be performed of vs, for bycause of the fragilytie and weakenes of our strength for Christe saith, Jhon the 7. Chapter. None of you do perform the lawe with your deades, he is onely to be knowen of vs, which giueth power, that we may do those thynges, whiche of our selues can not be done, he is trewlye God of whome what so euer is necessary for vs to be knowen, that same is in oure belief comprehended, which belief, that it may be vnderstande some what of youe

I wyll dilygently declare it. And for ỹ I wolde open to you some waye, vnto those thynges which we nowe take in hande. I gyue you knowledg that there is one god, as it doth appeare in ỹ fyrste Epistle to the Corinthians, the 8. Chapter, that is to saye, one essence, or spiritu all substaunce, for god is a spirite. Ihon the 4. Chapter. And truely that same de uyne essence or spirituall substance is atributed to their persons, God the father. God the sonne, and God the holy ghoste. Matthew the laste Chapter.

So that those thre persons be equal lye euerlastynge, of an infynite power, of immifynite, wisedome, of an infinyte goodnesse &c. Now trewly what god is, is shewed in the fyrst begynnynge of ỹ beliefe, when a Christian man sayth. I beleue in God the father almyghtie ma ker of heuen and earth. Let vs begynne, and examyne euerye worde: a Christian man sayth. I do beleue, we do beleue trewly those thynges which be not pre sent before our eyes, for fayth is an argu mente of thynges hoped for, and a de claration of those thynges that do not

appeare, to the Hebrues the .11. Chapter we do beleue in god, and what is god? God is a spirituall substaunce, for god is a spiryt, Ihon the 4. our god is all ỹ thinge to the whiche we haue a confydence with all oure herte, for if we haue a confidence to the trewe god, we are in a good case: if we haue a confydence to a false god, or to mammon, or to anye other god, we do procure the euerlasting payne of our vngodlynesse. Wherfore sayth a Christian man, I beleue in god, and not simplye, I beleue god, beholde beare Gregorie Nazyanzene, which in his fyrste boke of the worde of god writeth, to beleue in any thing, doth properly perteyn vnto the godhead.

To beleue therfore in god, is to beleue, and to haue asure confidence in his deuine substaunce, and euerlastynge substaunce which hath neyther begynnyng nor endynge. And god is the name of ỹ deuine maiesty. And for that that we do say more ouer in our belefe, that we do beleue not onelye in god, but in god the father, it is the declaration of a greate

fayth

sayth, for he that doth beleue god to be the father, to hym, is promysed al thyng of god, and loketh for all thynge of god, for yf the sonne hath a confydence that he shall obteyne all thynge of his yearthly father, how mothe more ought we to haue a confydence that we shall obteine all thynges, of god the father, for why? as Christe sayth hym selfe, if you which be euyll, can gyue your Chyldren good gyftes, how moch more, wyll the father of heauen gyue, yf ye shal aske of hym? Matthew, the 6. Chapter. What meaneth this, that a christyan man saythe. I beleue in god, the father almightie? Truly nothynge else, then I beleue in God, and also in god the father, which can do all thynge that he wyll, to whome there is nothynge impossible. And it folweth, the maker of heauen and yearth, that is to saye, I beleue in god, whiche hath create heauen and yearthe, and all thynge, which eyther is sene in heauē, or in earth whiche be the sonne, the Moone, the sterres innumerable, the Cloudes/ the foules, the fysshes, and all kynde of beastes. And god ye father hath not brought

fourthe

fourthe the yearthe naked, but garnyshed it with greate varyetie of all thynges, corne, flowers, grasse, and with dyuerse kyndes of beastes. And we ought not to thynke, that god hath onely once created all these thynges, with the worde (for he sayde, and they were made) whiche we see as well in heauen, as in earth and so leaue in creatyng of thynges, but we ought to pryme this in our remembraunce, that yet God dothe create all thynges, in euery moomente, of the whyche we haue neade of, in thys presente lyfe, for Christ sayth Jhon the 5. Chapter, my father dothe worke euen at thys tyme, & I also. And the C.xiiij. Psalm. Thou openynge thy hande, all be fulfyled wyth plentyfulnes.

And god dothe not create as yet soo moche, but yet for all that all those thynges, whiche haue bene create frome the begynnynge, he doth dayly encreace wt hys power, yea, and also kepe with hys worde, and is presente wyth all thynges that be created, for so god maketh the yearthe frutefull: sendynge rayne frome heauen, and kepeth the frutefulnes ther-

of

of, leaste those whiche it bryngeth forth, shoulde perysshe wyth anye tempestes, but that it shoulde retourne to our vse, for that thynge that I saye of the earth I wyll to be spoken also of other thynges.

Wherefore, Saincte Paul saithe to the Collossians. the 3. Chapter. All thynges stande by hym, and in the 2. Chapter Also, to the Ephesians, the first chap. he doth after the counsels of his wyll. Mat. the 10. Two sparowes be soulde for a farthynge, and one of them falleth not vpon the earth, without the heauenly father. But this article in his kinde, doth require this thinge, that we should beleue in god the father, nowe if euery man will examine him selfe, he shal perceiue in hym selfe also many good thynges that be priuate, for he shal perceyue that he is a man indewed with reason, & healthful in his body, to haue the power to giue, and to receiue, and to flourishe in the quickenes of his mẽbres, & can go hither and thither, & hath a perfecte sighte & can heare very wel, & to get his lyuing But who can reherse those benefites

whyche

whiche florisheth often tymes in one maner, I pray the, from whence do they come? forsooth creation & creature which hath created by his almyghtifulnesse al these thinges, and daily doth create, and kepeth those that be created, and gyueth al thinges. Therefore to beleue in God the father is to persuade with his herte that al which thou haste, thou hast them of god. The firste Epistle to the Corinthians the 5. Chapt. And that god hath for thy cause created al thinges, whiche either be in heauen or earth, and dailye doth create. And thou canst not content thy selfe with these thinges, but he also gentely deliuereth the frō al euils. And doth adioine vnto the his holy Aungels that they may fight for the againste the assaultes of the deuill. And he dothe all these thinges, for because he is thy father by his onely goodnes and mercie, and of none of thy deseruinges. And thou maist thinke to thy selfe that thou shalt haue of him all thinges, seing ꝑ he is almighty. And thou canste wisshe nothinge, or thinke any thinge, but straight way if it pleaseth him, he may graunt it the.

Let

¶ creation of all thynges.

Let vs be thankefull, welbeloued chyl dren, vnto god the father, for hys greate goodnesse and mercye towardes vs my serable synners. And let vs neuer more dispayer, but when we haue so heauen-lye a father, both gentell, mercyfull, and allmyghtye, which will graunte to all those that doo aske of him abouudaunt-lye all thynges whiche they shall haue nede of, for ye know ẏ wordes of Christ which I rehersed a lytle before Ma thew the 6. chapter, if you therfore seyng that ye be euyl, do knowe to giue to your chyldrē good gyftes: how moch more youre father which is in heauen, shal gyue, yf youe aske of him So be it.

The Seconde housholde ser mon of the beliefe.

Ye haue harde now welbeloued chyl dren, what god the father is, & what we ought to beleue of him, the voice that he sente from heauen do declare. Now seyng that Ihon in his first epistle the 2. chapter sayth, who so euer denieth the sonne, he hath not the father. And in ỹ last chapter, who so euer hath ỹ sonne, hath lyfe, who so euer hath not the sonne of god, hath not lyfe, furtheremore we ought to knowe, what is ỹ sonne of god and what we shulde beleue of him, ther fore it foloweth, I beleue in Iesu Christ the onely sonne of god, where I saye I beleue. I do not sygnifye onelye, that I beleue, that Christ is the sonne of god. Mathew the 8. chapter, for that the de uyls of hell do beleue, sayncte Iames, ỹ 2. Chapter. But this I will it to signify that I haue the sonne of god, and that those thynges which be spoken of the son of god, be turned into ỹ commoditie & vtilite of my doyng, and euerie priuate mans, for whye. This is my very fayth in Iesus Christ, which iustifieth a man.

Those

Those things which truely be spoken of Christ, ꝑ he is Iesus, for why he maketh safe his people frō their sinnes. Matth. ꝑ 1. Chapter. And that he is Christ, ꝑ is the anoynted of god, ꝑ is the kyng & Priest, kyng truely for ꝑ vnto hym is gyuen al power, both in heauen & in earth, Mat. the last chapter, and ꝑ he is the Pryst for ꝑ he offered him self for our synnes. Hebr. the 6. chapter. And for ꝑ he doth make intercession for vs vntoo ꝑ father Romayns ꝑ 7. Chap. And besydes those do I beleue, ꝑ the same Iesus Christ is ꝑ sonne of god, & truely, ꝑ onely son. For why e, one Christ is the onely & naturall sonne of god: vnto out begynnyng gotten of the father, as well euerlasting, almighty as god the father, furthermore, that Christe is ꝑ verie and euerlastinge Son of god, and very god vnto veri god the father as many other places of holy scripture as this which is in the first Epistle of S. Paul to ꝑ corinthians ꝑ 10. Chap. do wel declare. And these be ꝑ wordes of S. Paul. Let vs not tempte Criste as in lyke case some of thē did tempt hym & they were kylled of Serpentes. Now

May

Moises ye 4. boke ye 14. Chap. saith. The lord saith. All those which haue tempted me now ten times, & haue not obeied vnto my voice: thei shal not see ye lande &c. Where ye voice of the lord, or ye Lorde of al creatures is put: which voice doth agree & is attributed to ye only euerlasting one and very god. Where also Moyses sayth. The lord of al creatures, that is to say, he calleth him very God, the people haue tẽpted me x. tymes, bye & by, Paul declareth who was ye god, which ye people did tẽpt, & he declareth ye it was christ whiche verylie was not yet at ye tyme borne of ye virgin Mary. Wherefore, it was truely spoken ye Christ was that mã of whõ Moyses spake, ye he was truely God: become both Christ ye Son of god, wt out beginnyng, borne of ye father, & yet sõe what destinct frõ ye father/ but of this thing we haue sufficiently declared to you.

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Prynted at Ippiswich by Jhon Oswẽ

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The rest of the sermons shalbe printed shortlye.